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No. 2207: February 15, 1922

The Texas History Teachers' Bulletin

Volume X, No. 2

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The benefits of education and of useful knowledge, generally diffused through a community, are essential to the preservation of a free government.

Sam Houston

Cultivated mind is the guardian genius of democracy. . . . It is the only dictator that freemen acknowledge and the only security that freemen desire.

Mirabeau B. Lamar

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The Texas History Teachers' Bulletin is issued in November, February, and May. The history teachers of Texas are urged to use it as the medium of expression for their experience and ideals and to help make it as practicable and useful as possible by contributing articles, suggestions, criticisms, questions, personal items, and local news concerning educational matters in general. Copies will be sent free on application to any history teacher in Texas.

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SOME OPPORTUNITIES FOR GROWTH AND ADVANCEMENT

The teaching profession in Texas as elsewhere in this materialistic country has had to face many discouragements in the long struggle to establish itself in the respect of the public and of its own membership. It has made much progress—how much perhaps only the older members can appreciate—and especially in the high schools; but so keenly do all clear-sighted teachers realize that much more remains to be done that to say so is to utter the most banal platitude. Happily, opportunities are presenting themselves both for increased professional efficiency and for the more intimate personal satisfaction of a richer intellectual life. For the history teacher in particular, one of the most hopeful features of the changing situation is this opening of new avenues for advancement and growth. This comes partly through the multiplication of schools and colleges of higher grade and their constant demand for teachers of better scholarship, and partly in the greatly improved facilities for graduate studies within the state which put the training for these higher positions within the reach of many public school teachers who can not afford the expense of attendance upon the gradute schools of the North.

Ten years ago it was not possible for a history student, searching for material for serious graduate work, as subject matter for original investigation, to find it in Texas, except in the field of Texas history itself. Today the situation is changed. The graduate student may now find in the library of his own state university, supplemented by the the state library, not only far richer material than ever for the history of imperial Texas, but the best collection anywhere in this country on the history and culture of Mexico, and an abundance of material on other portions of Hispanic America. There is available to him the best collection of printed sources for the history of the southern part of the United States that exists anywhere in the South itself and one of the best in the world. This collection is being added to con-

stantly and the day may soon come when it will be without a superior anywhere. The graduate student will find a good general collection on other fields of American history, especially on the West. For western Europe and the British Empire there is a very respectable collection both of the great sets of primary sources and of secondary works. More than this, he will find the history faculty and the library staff of the university anxious to help him and even to procure additional material for his use. While it is not claimed that in the history of foreign countries, nor in that of all parts of the United States do the University's collections yet rival those of the older and greater universities of the North, it may be fairly asserted that excellent opportunities for graduate study and research are available here at home, while for certain very interesting fields which are peculiarly our own—Texas or southwestern, southern and Mexican history—the opportunities offered are unsurpassed.

To the high school teacher who is conscious of ability and is keenly desirous of advancement the expense of a summer's sojourn in one of the northern institutions is often prohibitive. It is seldom that this is true of a summer at Austin. Furthermore, the able student who shows a taste for research has an excellent chance, if a graduate student, to obtain a scholarship or fellowship for a winter session which will pay all or a large part of his expenses. If he becomes a candidate for the Ph.D. degree, his opportunities for further help—always provided he shows energy and ability—are many and continuous. If unmarried, he may with some confidence count on having at least half his expenses paid through scholarships or assistantships while working for the higher degree. What other of the learned professions—law, medicine, or engineering—offer the same advantages to the student?

It is unnecessary to point out to the ambitious that even if there is no royal road of advancement in our profession there are no insuperable obsatcles in the way. As one who is still on the road, the writer of this is able to say that the opportunities for students of the better type, both men and women, were never better than they are now, perhaps

never so good before as now. Colleges and universities all over the land are adding to their faculties in order to deal with the increasing floods of students and anxiously looking in every direction for young scholars of proven ability as teachers and investigators. The demand is greater than the supply.

It may be doubted whether, all things considered, the average man in the other professions lives a life as full and as satisfying as may the college professor. Contrary to general opinion, he does not even always receive more money, and certainly he has fewer opportunities on the average for a rich intellectual life. This is partly because the college teacher enjoys more contacts with the great minds of all ages; but it is more because of an inherent difference in the motives of their respective vocations. For the true teacher must first of all be himself a student, and his chief interest is in the discovery and the proclamation of the truth concerning what is in the world about him or in what has gone before. He may find Truth elusive, assuming many protean shapes, never revealing her whole self, but she is always alluring and always worth the toil of her discovery. The university teacher who does not strive to know and to follow Truth and to direct his students into this most satisfying and ennobling quest is such a misfit in his profession that he rarely remains in it. Can this be said of many of the other vocations that men term honorable?

PERIODS IN ECONOMIC DEVELOPMENT[1]

By Dean Robert G. Caldwell, Rice Institute, Houston, Texas

When the economist or the moralist tries to study the various ways in which mankind has made its living or in which it is making its living today, he will naturally tend to group the facts around some common principle. For example, for certain purposes it is interesting to regard the general social effect which is produced by the activities of individual men. In that way the different economic pursuits have been divided into those that are socially productive, those that are dangerous and destructive, and those, if there be any such, which have no positive influence and are merely neutral. Of destructive ways we will all easily think of examples, and piracy, burglarly, and theft have been placed in that class by the common consent of men as crystalized into law. These professions certainly leave the world poorer by destroying happiness and security. On the border line are probably many perfectly legal ways of making a living, which still by the very fact that they do not add to welfare, probably lessen it. To such a category would fall gambling in some of its forms, and all work which is done without skill or proper training. There seem to be singularly few ways of making a living which are merely neutral and which neither add to wealth and welfare, nor substract from them. Perhaps marrying wealth and inheriting wealth come within this class. But fortunately, in making a living for himself, the average man is almost compelled to be useful to society as well, and I suppose that it would be a great pessimist who did not regard the usual occupations of men, even in our very complex modern life, as belonging to the class of Productive Ways. This is certainly true if we do not become too critical and merely define production as the addition of something to man's capacity to satisfy his wants.

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[1]Read before History Teachers' Section of the Texas State Teachers' Association at Dallas, Texas, November 25, 1921.

A real philosopher would not be satisfied with that, and would want to ask still deeper questions as to the nature and reasonableness of those very wants. And that, I suppose would involve the idea of the ultimate meaning and purpose of life. So all paths lead at last into Philosophy. From the narrower, if somewhat mode definite point of view of Economics, it is enough to notice that these productive ways have helped man to conquer his material environment and have led him from an age of scarcity to one in which there is a surplus after the most elemetnary wants have been satisfied.

Among these productive ways of making a living there is that most obvious and primary production in which man is dealing face to face with nature. To this class belong the fisher and the miner and the hunter and the farmer. In the eighteenth century there was a school of writers in France who so glorified the simple life that they denied that any man was really productive unless he was engaged in extracting wealth from the soil. All others, who merely carry wealth from man to man and exchange goods, seemed mere parasites on society. In our day, we have gone almost to the other extreme in pointing out the fact that no one ever really creates wealth. At best we can only hope to make it available. So we recognize a second group, whom we may call secondary producers, who transport the goods which the farmer and the miner have extracted, and who sell them to the ultimate consumer. Beyond these, in the growing complexity of modern life, there is a large and an increasing group of men and women who do not deal directly with material goods at all, but who by their personal services do after all help to make life happy and good, thus creating the spiritual atmosphere in which the others can efficiently work, and preserving the achievements of the past for men yet unborn. The lawyer in the quest of justice, the doctor with healing in his hands, the teacher and the scientist and many others have, at least as a high ideal, the possibility of a place in the list of the world's producers. And if we define production broadly enough such a place is perhaps the surest pathway to a happy life.

Now in contrast with the infinite variety of modern life, of which this is an illustration, when we study men in the most primitive form of which we have any knowledge, we are struck with the absolute simplicity of all life. Today, some of us at least, choose our occupations and can indulge in the high luxury of applying to that choice all the foresight and the moral elevation of which we are capable. Life itself chose his occupation for the primitive man with relentless sway, and left him no choice but death. The division of labor was as simple as it well could be. In one way at least, the life of the savage seems a golden age never to return. For the men were the hunters and the fishers, and the women did all the rough and tiresome work which was connected with the sharp struggle for existence. This had its compensation, as Emerson would have pointed out with somewhat too easy optimism. For on account of the very fact that they had to stay at home and mind the children while the fathers were roaming forests from which they sometimes did not return, all social life centered around the women in a way which was not to be repeated until the age of the tired business man. There is a curious similarity between the customs and ideas of almost all primitive groups of men. Today we all live in an age of joining things, and there is no better illustration of the complexity of life than the very many organizations with which we are all connected. If three or four people feel alike about anything or want to do anything together, they organize a so-annual dues. It is a poor man, or woman either nowadays, who does not have his party, his church, his club, his school or college organization. As a result, we belong to all these with a divided interest, and most of us would have a good deal of trouble making an accurate list of the things we really are supposed to belong to. To the genuine savage, who by the way is peculiarly difficult to find, so soon does man become infected with the zeal for organization, his clan, by whatever name he called it, was at once family, state, chamber of commerce, and university.

The most carefully studied types of primitive men are the aborigenees of America and especially those of Australia. Among these (who are probably in a certain way our own great great grandfathers, in the sense that all men seem to have passed through a very similar stage), the clan was a group crystalizing out of a larger pack, in which the chief figures were the women. Descent was counted through the mother's side. A man was not succeeded in any inheritance of weapons by his own sons, but by his sister's sons, for they belonged to his own clan, while his own sons belonged to their mother's clan. There is a probable survival of this ancient practice in the importance given by certain modern people to the mother's family name. For example in the name of the distinguished Spanish novelist, Vicente Blasco Ibañez, Ibañez is the name of the mother and Blasco the name of the father. In some way which has not been very clearly explained, all primitive men have adopted the practice of exogamy. No man marries into his own clan, but always into another though related clan. There is perhaps a hint of this in the ancient formula: A man shall leave father and mother and cleave unto his wife, a statement which is clearly the reverse of the modern practice, where a woman leaves father and mother and goes with her husband to Texas. The law of the clan is negative, made up of things which are not to be touched, of places where one must not go, and of things which in the long experience of the race men had learned, sometimes wisely sometimes foolishly, to declare prohibited and taboo. For the primitive man could truly say that he had no light to guide his feet except the light of experience. And experience is often a faulty teacher. The religion of the clan was a simple animism which ascribed to all the objects of nature, both animate and inanimate, a spirit as well as a body. So the members of the clan expected to continue their economic life in the future world, hunting with ghostly spears and to the baying of ghostly dogs equally ghostly bears and deer. The unity of the clan was symbolized by the head of some aminal, the

dog, the bear, the panther, from which the whole group was often supposed to be descended. These were the totems which early missionaries regarded as idols though really they were much more nearly allied to a coat of arms or a modern flag.

On the purely economic side, it is interesting to notice that no group of men has ever been found so primitive that they had not already gone through the greatest of all industrial revolutions, and had learned the use of fire. Clothing was largely ornamental, as sometimes it still seems to be. Each man probably owned what he used; and the right to use certain bows and spears is probably the beginning of property. But as to the products of the chase, there existed a rough communism and the skill of the best secured food for all. It was a time when men feasted or starved together.

Primitive man has of course left no written records, and he has seldom remained primitive long after he begins to be studied. The method of study has therefore been comparative rather than historical. And the difficulties of investigation have been enormous, difficulties not only of dangerous travel, but graver difficulties of language, of sympathy, of previous prejudice. When the actual facts have been ascertained the interpretation of these facts has led to very different results, and unfortunately have sometimes resulted in very large additions to the Ananias club. But there seems to be general agreement that the common economic conditions have produced almost everywhere similar customs. In the clan of the primitive man and in its practices we have the common starting point for the study of almost every subject which deals with the past life of men.

When we pass from the age of primitive man to a second period we naturally begin to tread on surer ground. Man in the pastoral stage has left behind vivid records of his manners and customs in the form of folk tales, handed down from generation to generation by word of mouth, and sooner or later written down, perhaps almost unchanged, in a later day. In the *Iliad* and the *Odessey,* above all in the Book of

Genesis we have vivid pictures of a bygone age preserved in matchless form, among the greatest treasures of all literature.

The savage had no domesticated animals except the dog. But in the second stage an immense revolution had taken place and we find men surrounded by flocks and herds. When we remember that no one really knows with any certainty just how printing or the compass were invented, it is not strange that we can not trace the origin of this discovery, which must have been very gradual. The most reasonable explanation is that the change took place through the instinct, which seems to be universal, to keep pets. Occasionally in an older stage of civilization, young animals must have been taken alive. When all of these were not needed for food, it would be natural for some to be kept. Gradually the economic value of this practice would dawn on men, just as a modern small boy sometimes likes to keep hens for pets and later his father uses them for more substantial purposes. People that had a few of these animals would have meat when other men starved, they would have milk and butter, and a more regular and plentiful supply of clothing. The land which before only supported a very scattered population of hunters, is now able to maintain larger numbers. The father who used to roam the forest and to leave authority in the hands of women, now stays at home. Permanent marriage arises as a definite institution, with great authority in the hands of the father. Government begins through the power of the older men of the larger group, who in turn gradually yield precedence to a single chieftain who is at once priest and king. Men still retain the name of their mother's clan and family, but it is now preceded by the father's name. Valuable property exists, making it worth while to go to war with other tribes for plunder. War leads on the one hand to the capture of servants who become the first slaves, whose labor adds to the size and value of the flocks; and on the other hand the presence of slaves and hostile strangers strengthens the bonds of social organization, adds still more to the dawning authority of chiefs, and gradually builds up a body of customs of the tribe which are the original positive laws. Even

the elders and the chiefs find themselves unable and unwilling to change this common law. They seek rather to interpret and to adjust it to new needs, and the council of, elders becomes at once the germ for law courts and for parliaments. The law which used to tell you what you could not do, now begins to tell you in tones of greater and more definite authority what you must do.

It is evident that in this immense transition there are two and only two essential factors. The first is the universal tendency to keep pets. If any people lacked that they must forever stay in a condition of savagery. That this instinct is almost universal is proved by the fact that all primitive men, so far as I know without any exception whatsoever, kept dogs. But dogs evidently left something to be desired as animals on which to build a great step in the history of human civilzation. So that the second and determining factor is the presence of animals capable of domestication, and also capable of yielding food in regular quantities. If the animal can also serve for purposes of draft so much the better. The effects on civilization will be that much greater. Now the number of animals which fit this description is very limited. The cow, best of all, then the sheep, the goat, with all his obvious limitations, the pig, the horse, and a few fowls. One would naturally expect great differences in the ease with which men passed into a pastoral stage, depending on the presence or absence of these animals. Imagaine the consequences of the beneficent instinct to keep pets, exercised in a community in which the chief animals brought into the camp, were young lion cubs. All would go well, for a while, and then a day would come when experience again would teach her lessons, adding still another item to the list of things taboo.

Now in the study of the past life of men, it is not very often that we can apply what the logician calls in rather forbidding terms the method of agreement and difference. But in this particular instance there is at least one quite striking exception. Before the coming of the Spaniard there was only one animal in the two Americas capable of domestication. The horse, the cow, the goat, the sheep, and

all the fowls except the turkey are, of course, of European or Asiatic origin. They constitute the chief material gift of the old world to the new, just as tobacco and vegetables were sent from America to bless, or was it to curse, the old world. The only exception is the llama of Peru, which served the original inhabitants as a combination of a sheep for purposes of food and clothing, and as a mule in carrying loads over the almost impassable heights of the Andes. Now the people of the two Americas are substantially one race, and yet only in Peru had they passed in customs, wealth and institutions from the state of barbarism to one of political life. The famous Montezuma of Mexico is now regarded as only a local chieftain. Atahualpa is the one king or emperor in the European sense in the two Americas. The Incas built great cities, irrigated stretches which today are desert, regularly mined gold and silver, had passed in religion to a condition which strongly suggests monotheism, and had a clear conception of law as a positive factor in life. At a time when their brothers were still savages, they had passed almost out of the pastoral into the fully developed agricultural stage of civilization. They were probably aided to some extent by the climate. There may of course be subtle biological reasons for their progress which do not appear on the surface, but this at least one can state with some confidence ,that their progress, if not determined by the lucky presence of a domesticated animal, was at least immensely hastened by it. The llama had probably moved on the hand of time by centuries. And in general, whatever the origin of the pastoral stage, its immense consequences on the life of man seem second only to those which must have been produced by the discovery of the use of fire.

When we pass to the third economic period we still may take advantage of the comparative method of study, for there are communities, especially in India, which are still well within this stage. But it is now possible to trace the existing institutions of modern peoples directly back into the age of village life by ordinary historical methods. Europe and especially England during the early middle ages gave many good examples of this agricultural period of development. And almost exactly the same methods of work

and of social organization, differing in details, but substantially alike in general character, have reappeared among many peoples, in the mirs of Russia, the villages of India, in the manors of China, and wherever the land is tillable throughout Asia. Some primitive peoples still in the earliest condition in which the chief dependance is on hunting and fishing have already begun to practice a rude form of agriculture. Economic stages in the history of any people are of course not sharply marked off from one another. They rather pass into one another like dissolving views. Some times the order is changed, or a whole period may be skipped, and a people may pass directly from barbarism to more and more highly developed forms of agriculture, until finally we find the clear marks of what in India today and among some of the people of mediaeval Europe is generally called the village stage.

How did men learn agriculture? Through how many centuries has it developed? The answers are not clear. Among the primitive peoples of America, we already find the Indians in some localities, cultivating some simple crops and so supplementing their more precarious methods of gaining food. The people of Australia, on the other hand, seem to have no vestige of the idea of planting crops from seeds. They do, however, gather certain wild seeds, which they have found, through what costly experience we can only guess, to be useful for food. May it be that some savage leaving seeds on the damp ground, found that they grew, and with the ready imitative tendency of the primitive man, kept on sowing wild seeds until he became a farmer? In any case, when he had once learned through the slow process of the centuries that agriculture is a surer means for gaining a living than hunting, the discovery produced almost as startling changes in all those habits which we call institutions, as the previous change to the pastoral stage. There has been a great deal of very acrimonious controversy as to the exact origin of the agricultural villages of Europe. Were they originally lands owned by a free community which gradually passed into the hands of landlords, or were they always lands owned by great nobles

and landlords which were parcelled out to serfs? The reason which has made this question so bitterly argued by European scholars, is because if the noble came first, then his right seems to have the authority of great antiquity. But if the village community came first, then the landlord is an outsider who at best should exercise his rights only so long as he renders genuine service in the protection of the villagers. On the whole, in Europe and certainly Asia, the view that originally the usual institution was a free village community seems to me much simpler and better supported by the scanty evidence. However that may be, by the time that we reach a point from which we can get a clear view of the situation ,the village is a compact group of houses, surrounded by open fields. The land is tilled by the villagers, but a part of the product is given as a yearly due to a great landlord. Did he make the village, or did the village make him? That is the unsettled historical question which I have raised, without attempting too dogmatic an answer. At any rate, there he is to raise practical questions for other men of other days, who care little enough for his origin.

In the east the past life of man has been crystalized. There within the short space of a few hundreds of miles one can pass through one hundred thousand years of history. There the subject first became living to me especially in connection with a long tramp for three months in the mountains along the valley of the Sutlej, one of the five rivers which fertilize the great province of the Panjab and then unite to make up the mighty flood of the desert flowing Indus. In Bombay one takes the train in a great modern city, with its factories and smokestacks, to which the great steamers bring the tourists of the world. The train journey to Lahore takes 48 hours on a fast express, or used to before the war. One passes cities in which manufacturing is still carried on by guilds, as it was in the London of the days of Magna Carta. There rich textures and fine carved ivory show the ability which has come down unchanged through generation after generation of skilled men under rules which are designed to preserve the quality of the product. From the window of the swiftly moving train one can see the little

walled villages with their narrow streets and houses three stories high and only eight or ten feet wide. Out in the unirrigated desert men still tend their flocks and herds as they used to in the days of Abraham, while in the depths of the mountains and in the islands on the coast may still be found primitive men living in all the rude simplicity and also all the squalor and filth which we connect with the name of the American Indian. There are millions of men in India, who live within the sound of the whistle of the railroad, and who have never left the village community in which they and their fathers' fathers have lived through countless generations tilling the soil and rendering tribute, as serfs did in the age when the Black Death swept over Europe, and the peasants arose in bitter revolt, in those great times when the spirit of democracy first touched the dead hearts of men and awoke them with a vision of better days which were to come.

But whether we study the village stage in the east today, or from the records of mediaeval history, it always has some features in common. Men do not cultivate separate farms at a distance from one another. The loneliness of separate farms is not found generally until the days when the pioneers opened up new countries and carved their little clearings out of the untouched forest or prairie. The men of the village cultivate a district which is within easy walking distance of their little town, in many cases surrounded by a wall and always as crowded as the slum of a modern city. Between the villages there always exist great stretches of unused land, so that the tendency to crowd together which we can still notice in the Panjab, is not easy to explain. The answer is probably the necessity of protection against wild animals or even wilder men. The villager goes out to till his little strip of land in the morning and returns to the society and protection of his fellows in the evening. If the Indians had been stronger in Kentucky, or if the white men had not had the immense advantage of firearms, the pioneers would almost certainly have been compelled to live in a similar fashion within stockades, or at least close to one another, as men did in the villages of mediaeval England. But these advantages made it possible for Americans to

practically skip the village stage of development and to become one of the exceptions which prove the rule.

The land is owned by the whole group and is distributed in somewhat equal shares to the various families by the elders of the village, or in later and less democratic days, by the lord who now owned the land. To insure companionship, land was almost always divided into strips and each man was given portions in various parts of the common domain. The acre was originally a strip of land which could be cultivated within the limits of a single day of work. The advantages of the rotation of crops seem to have been learned at a very early day, and in many different countries where men have passed through this stage of development, the land of the village is divided at first into two large fields. One is cultivated in narrow strips, the other is allowed to lie fallow. Later on the three-field system is adopted; and each family has the use, though not the ownership, of strips in each of the three fields. In one there is cultivated winter wheat. Another is usually planted with some crop like beans, and only the third is allowed to lie fallow. Rough as it was, this rotation of crops was an immense improvement, and allowed the land to care for a larger population. A few people within the village do not till the ground. There we find the village blacksmith at his forge, the village grocer with his goods, which he barters for other goods, very much as the village grocer today exchanges coffee for butter and eggs. The village also contains the shop of the cobbler, and beside the neighboring stream one of their number has become a miller. The rough land which was either too far away for safety or too difficult to clear was held in common and was used to pasture the cows and chickens of the villagers. In the woods great numbers of half wild hogs wander unrestrained, providing winter meat and linking up the village stage to the pastoral stage which had often preceded it.

As time goes on we find the land falling into the hands of powerful men who provide government, settle disputes, above all collect the customary rents and fees which made up the income of the nobles in the feudal period. The village now nestles at the foot of the great castle, or suns itself in the more genial warmth of the monastery. Barter

has commenced to disappear and some things are bought for money. And the villagers who used to make one single group, are divided into classes with somewhat different legal status. There is the freeman who pays a yearly rent, then the serf attached to the soil, compelled not only to yield a part of his crop to the noble, but also required to give as much as one-third of his time to the cultivation of the noble's land. Beyond these classes there is an increasing number of laborers, cottagers, who have no customary rights to land but who render services for wages. These wages, and indeed all the conditions of their labor are fixed at first by custom, and when these customs break down, by law. A man who refuses to work, or who asks too high a wage, shall be placed in the stocks, imprisoned, and his ears slit from his head. Food for the common man is now more abundant, but life is miserable enough. The village has too much one year, and not enough another. There are no means for distributing a surplus. A good crop always rots on the ground. Famine stalks through the land, and pestilence follows famine. There is a melancholy list of great plagues in the history of the village, of which the most famous is the black death of 1348, which in a single year is supposed to have swept away half the population of Europe. Born of squalor and of hunger, the plague has been a recurrent feature of the life of India and of China. In all the activities of his life, custom rules the village with its dead hand. There is little to stimulate initiative, and men are all reduced to one level of energy. Each family with separate strips of land to cultivate, must cultivate them exactly like their neighbors.

But after all, the land will now support hundreds of thousands instead of thousands. Careful estimates, reckon the total number of Indians in North America at never more than half a million, and in relation to their means of making a living, this small number crowded a mighty continent more really than a hundred millions do today. The story of the disappearance of the Indian is of course largely a myth, and there are probably as many people of Indian blood, even in the United States today as lived here in the

days when the Mayflower sailed accross the ocean. In much the same fashion the England of the middle ages gave a precarious sustenance to perhaps three million people.

During the Napoleonic wars, a kind hearted clergyman of the Church of England, the well-known Malthus, published his theory that the universal tendency is for population to grow and push upon the food supply, until famine, disease, and death come in their inevitable way to weed out the weak and make room for the survivors. An increase of population is always, in this view, a very great calamity to the mass of men. And in unprogressive ages and in stationary countries there is much to illustrate this melancholy tendency at work. But fortunately the reverse has at least sometimes occurred. An increase in poulation has compelled men to shake off the lethargy of their condition and to find new ways of doing things and new things to do, which will care for an increasing population in increasing comfort. It would be entirely too optimistic to suppose that this will always happen. At any rate, the rapid increase of population at the close of the middle ages, whatever may have been its cause, and then again the astonishing increase of numbers which has been the most important single change of the last hundred years, were fortunately accompanied by new methods which helped to provide for the many who must now live in what were once sparsely settled regions. The hunter with his great free forest, the shepherd with his flocks, the village community with its independence, have been idealized, but each must yield to the grim necessity of increasing hunger and of more frequent death. It is not a pleasant picture, to see men rising on stepping stones of their calamities to higher things, but it is the only story which can be told with any real approach to truth.

The village community everywhere began to decay. It tended in some countries to become a great landed estate. In other places, for reasons which have not been fully enough studied, it changed into small and separate peasant farms, which to this day are the chief feature of country

life in France and in the Balkans. Its open fields are enclosed, and unified, at first for the raising of sheep, later to provide for more progressive methods of tillage and cultivation. The fields which were once allowed to lie fallow are made to yield larger and more continuous crops by the introduction of artificial fertilizers. The serf becomes the farm hand or the peasant and the surplus population crowds into the cities and the towns in which goods are now produced for the purposes of commerce; and commerce becomes the fruitful mother of great states, of constitutional governments, and of democracy. The center of interest gradually passes from the country to the mediaeval town. We enter upon a fourth period of economic development which is usually called the handicraft stage.

In one respect especially the town marked an immense departure from everything which had gone before. In all previous stages the unit of life has been at once social and economic. But as men crowded into the towns they began to unite with other men who made their living in the same way and gave rise to the merchant guild, then the trade guilds, with their secret brotherhoods. The chief bond of union had always before been kinship. One can well imagine that the men who made up the towns, men who had often fled from the serfdom of the great estates, had no desire to remember family names. Indeed, to have inquired too closely into the origin of your neighbor might have proved quite as dangerous as it used to be by all accounts in California or even in Texas. Men found a new bond in their occupations. Clan names yielded to names which have survived to this day. The McLeans, the Ben Hadads, the Johnsons, became the Smiths, the Carpenters, the Coopers, and the Weavers. The guild at first sight seems to bear a certain resemblance to the modern trade union. But the differences are even greater. Cleavage in modern society appears to be increasingly horizontal, between those that supply and own the tools and materials with which work is done, and that larger class who use these tools for hire.

The introduction of modern machinery has in some ways decreased the real division of labor. A workingman who

labors in one factory can much more easily pass to another and learn to use another machine than a man of the middle ages could pass from the occupation of the weaver to that of the joiner. In those days the chief difference between men was their skill. Tools were few and simple, and the lad who had once served his apprenticeship, who had been a journeyman for a few years, might easily set up a little shop for himself and become in middle life a master of the guild. Of course today a few men who start life as workingmen may become foremen, managers, capitalists. In the mediaeval city, this progress was easy because it was not so great. On the other hand the vertical cleavage was infinitely more rigid. The apprentices were often the sons and nephews of the masters. The methods of each guild were kept a great secret. Skill was handed down from generation to generation, as it still is, for example among the ivory workers of Jullunder or the silversmiths of Amritsar. A member of one guild never joined another. Each man was born to his trade, and in that trade he was succeeded by his sons and his sons' sons. It was still an age of custom, and not of contract. Goods were made by the individual master, largely to order, and with the aid of his three of four apprentices and journeymen. The surplus of the town, was gathered together and once or twice a year, under the protection of the merchant guild, goods were taken to distant places for exchange with other towns.

To this day, if we would see the streets of a mediaeval city, we only need to travel to the east and to walk through one of the twelve gates which pierce the mighty walls of modern Lahore. There each group of workers is gathered in its own street. In the day time the windows of the little shops are open. Within, we see the master guiding his men in their skilled work as they carve ivory or weave priceless rugs. Outside in the narrow, canyon-like streets stand the merchants, haggling for a bargain. Above in the second and third stories are the narrow living quarters, while from the flat roofs may be seen the majestic dome of a great temple or the graceful minarets of a distant mosque.

It was the function of the guild to distribute equitably the

raw materials, to fix prices, to insure the quality of the product, and to help the individual merchant to sell his surplus products. The members of the guild united in social affairs which lessened the monotony of life, and they frequently maintained churches and chapels in which they worshipped. The masters of the various trade guilds often belonged to an older merchant guild, which was the most powerful single organization in the town, dominated the town government in many cases, and is in some ways the forerunner of the modern chamber of commerce. It was a life of much pictureque charm; and the debt of civilization to the mediaeval towns is only partly described when we mention the great guild halls which suffered so much during the late war, and the cathedrals which raise their spires to the sky, at once symbols of lofty religious aspiration and of the artistic and community spirit of the wonderful old towns which have now yielded so generally to the twin ravages of war and of modern improvement.

It was the merchant, protected by the king, who brought about the decay of all this, and ushered in a new stage in the history of economic life. The strength of the guild was in its emphasis on craftsmanship and on the pride of skill. Its weakness lay in its limited ability to produce in the great quantities which were demanded by the increasing needs of commerce. It gave employment to a few, but became narrow and selfish in its spirit. If a man were not born in the guild, he could not help to manufacture.

The mediaeval burgher was himself a merchant as well as a manufacturer. But especially in the seventeenth century a new class of merchants began to arise who were not directly engaged in producing goods. Commerce under the protection of the kings became less and less a matter between cities and increasingly between countries. With the introduction of gold and silver from the Spanish mines in Mexico and Peru, money for the first time since the fall of the Roman Empire became common, prices rose astonishingly and kept rising. As always under those conditions profits were made very fast indeed. Commercial companies were formed under charters which went back for their forms

to the Roman law. The Muscovy Company was chartered in England in 1554 and the East India Company began its astonishing career in 1600. For the first time there existed a special class with a surplus seeking investment. In the joint stock company, a device had been invented which greatly facilitated the same process. Now these new and wealthy merchants were no longer satisfied to wait on the leisurely methods of the trade guild for the manufacture of the goods which they desired to sell. They turned to the peasants in the villages, especially to those who lived outside the cities unable to gain admission to the guilds. The merchant prince furnished the raw materials, the initiative, the markets; and the peasant and his family in the long winter evenings supplemented the earnings of the little piece of land near his cottage by engaging in piece work. The labor of women and children which had disappeared in the mediaeval city now became common. Agreements were by contract not by custom. Hours and condition of labor were often very bad, never regulated by any one. This form of production until recently has survived in a few industries, especially the manufacture of cigars, of artificial flowers, and in the clothing industry. Production became abundant, but at a terrible social cost which has been pictured in vivid language by Kingsley in his novel, Alton Locke.

The very appearance of the cities changed. Production which had once taken place within the city, passed to the suburbs, and the city itself became a place for commerce and for residence. Above all, society was now clearly divided into two groups, the workers, and the owners of the tools and raw materials. The problem of capital and labor had arisen. This change, rather than the invention of machinery, is the real industrial revolution, for it made the other inevitable. Contrary to a common impression, in actual order of time it was the factory which created improvements in machinery, not machinery which created the modern factory. The owner of the raw materials found that the domestic system was wasteful and inefficient. He began to gather the workers together in buildings where the labor could be supervised, and then in the eighteenth

century came the great inventions. the use of steam replacing to some extent the manual labor of the times now gone. The introduction of machinery produced great hardships for the laborers whom it displaced, hardships which were scarcely softened by the fact that in the long run these changes were a forward step, to introduce a period of increasing wealth and surplus. The philosopher of the new age was of course, Adam Smith, who published the *Wealth of Nations* in the year of the Declaration of Independence. Adam Smith believed that the removal of all restrictions on labor and on commerce would usher in a new heaven, ruled by the kindly law of supply and demand. Each in seeking his own welfare somehow or other would contribute to the welfare of all. Unlimited competition will cure all social ills. In spite of his increasing influence, the first labor law was passed by the Parliament of England in the year 1802, prohibiting the work of children under nine years of age in underground mines. The very necessity of such a law is an eloquent hint of the terrible conditions which produced it. The rise of labor unions, of great combinations of capital and the attempts to find a solution for the great questions at once of ethics and economics which have arisen, are events of yesterday and of tomorrow, and lie well beyond the limits of this paper, whose purpose is to sketch in broad and imperfect strokes the changes in human history which may properly be regarded as industrial revolutions, and which lie behind the problems of today.

Man, according to Shakespeare, has seven ages. On the economic side, he has passed through at least five clear-cut stages. The age of the hunter passes into that of the shepherd. Then come the agricultural villages, and the mediaeval town with its curious guilds. Last a new age of contract and of capital, first taking root in the huts of peasants, and at last producing our modern life, with its great cities, its wealth, its complex economic structure, and its vast and unsolved problems of tomorrow. If the future is true to the past man will doubtless pass through other ages still, ever on the elusive quest of progress. Let us hope that out of the present may come a time not only of increasing

abundance, but in which each will have fuller opportunity for the expression of his personality in a time of ordered economic liberty. For the things that *are* are ever temporal, and only those things which are to be are eternal.

A HISTORY LESSON[1]

It is my purpose to present a definite plan of procedure in the teaching of a lesson in history, and though the plan may not be the best, it has the advantage of being definite and is doubtless superior to those methods too often followed by teachers. The subject of the lesson, "The Reformation and the Religious Wars," I have chosen because it is one of the important topics in European history, and should receive the careful attention of all history teachers. It can not be neglected because of its significance to our present-day institutional life.

The study here presented is based upon a textbook, and for the obvious reason that the textbook is the foundation upon which most of our instruction in America is based. I do not contend, nor do I mean to imply that this is as it should be. We in America depend so much upon textbooks that the textbook method is often called the American method of teaching. If this is true, it is all the more important that we should be able to use it effectively, with the maximum of skill and intelligence. If I succeed in laying a sound foundation for the history lesson based upon the textbook, then each teacher can build upon this foundation a superstructure which will be in accord with his ability, taste, and the facilities at his disposal. Parallel reading, source problems, topical and biographical studies all have a place, and should not be overlooked, but I have chosen to omit them and limit myself to the fundamental thing—the textbook.

If the textbook is as important as I have indicated, it should be selected with utmost discrimination. Exercising that discrimination, I have based the study upon *Early European History* by Professor Hutton Webster. Professor Webster's first volume covers the field of European history from ancient times to 1648; and in a later volume, *Modern European History,* he completes the study to 1921. This divi-

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[1]The plan followed in this lesson was in part suggested by R. M. Tryon in *The Teaching of History in Junior and Senior High Schools,* Ginn and Co.

sion of the field of history is in accordance with the best practices of recent history teaching, and is fast supplanting the old division into ancient, mediaeval, and modern.

A history lesson may be approached from two angles: from the point of view of the teacher and from the point of view of the pupil. I shall here again limit my consideration, and shall deal mainly with the task of the teacher. Why? Because his task is the more important. If he performs his duty well, the pupils will perforce perform theirs. The teacher will, as a part of his duty well performed, see to that.

The first duty of the teacher is to make a good assignment. Before making the assignment, he should determine in his own mind the purpose of the lesson as a whole. He should set for himself and the class a definite goal, and everything done or required should be a step toward the achievement of that goal. I would make the assignment as follows:

"The purpose of our study in this chapter will be to learn of a double movement in Europe which began in 1517 and lasted until 1648, known as 'The Reformation and Religious Wars.' The Reformation developed into a revolution within the church and resulted in the separation of a large number of people from the church, and the setting up of many new denominations, known as the Protestant churches. In the Reformation, we find the beginning of many of our present-day church organizations. The Reformation was followed by a long series of wars, mainly between Protestants and Catholics, over religious and political questions. The Reformation itself was fairly complete by 1570, but the wars continued until 1648. In dealing with this period, you (the pupils) will bear in mind that we are studying churches and their activities and not Christianity. We are studying how one human institution arose out of another, and the uncompromising struggle for supremacy which took place between the two organizations. In making this study, you will need to be tolerant and fair minded in your statements and in your conclusions."

Having made the assignment in some such manner as indicated, the teacher should dismiss the class for the purpose of study. On the next day, the teacher should be prepared for the second step, namely, a general perview or "overview" of the whole topic. The example which follows is illustrative. It relates and presents the main subdivisions of the chapter or topic.

THE OVERVIEW

In preceding lessons we have seen how the Catholic Church, with the Pope at Rome at its head, extended its temporal and spiritual rule over all Europe. We have also seen how the church had become very wealthy and its clergy worldly. Now, for the next few days we shall study how much of this temporal power is gradually wrested from the Papacy, and how certain leaders, attempting to reform the evil practices, really start new sects. Naturally, we are going to find that the Catholics will look upon all reformers as heretics, and will persecute them to the extent of their power. In Germany we shall see the reform movement led by Martin Luther. (Of course, followers of his teachings are today called Lutherans.) In Switzerland we shall find the movement begun by Zwingli and carried on by John Calvin whose followers are called Calvinists. We shall see how King Henry VIII of England, in order to gain his personal ends, introduced the Reformation into his kingdom. Since, in all countries, the movement is one of *reform,* each sect is going to vie with the others in high morals. This influence operating from without will naturally cause the Catholic Church to do some reforming within. We shall see the movement within the church headed by Loyola, who started a society known as the Jesuits. We shall watch the Spanish King, Philip II, in his attempt to spread Catholicism, lose the Netherlands and meet defeat at the hands of Elizabeth of England. The movement in France we shall find causing a civil war. And, finally, we shall find disputes over church property in Germany bringing on the Thirty Years' War which involves Sweden and France also, and

which is finally settled by the Peace of Westphalia in 1648, which ended the Religious Wars in Europe."

So much for the general consideration. Next would come a study of the period in detail. The teacher should have an outline of the period for his own use. The one below is an example of a guidance outline of the text. The teacher might well require the pupils to make an outline also. By the time they had reached this lesson, they should be able to make outlines, of either the guidance or information type

THE REFORMATION AND THE RELIGIOUS WARS

I. Decline of the Papacy.
   1. The Papacy at its height.
   2. Causes of friction with the state.
   3. Steps in the downfall.
      a. Philip The Fair's triumph over Pope Boniface.
      b. Capture of Boniface.
      c. The "Babylonian Captivity."
      d. "The Great Schism."
      e. Luxury of Popes, Council of Constance.
      f. Vices of the clergy.

II. Heresies and heretics.
   1. Who were heretics.
   2. Medieaval attitude toward heresy.
   3. Punishment of heresy.
   4. Heretical movements.
      a. The Albigenses.
      b. The Waldenses.
      c. John Wycliffe.
      d. The Lollards.
      e. John Huss.

III. Martin Luther and the Reformation in Germany.
   1. Sketch of life of Luther.
   2. His work as a reformer.
      a. The 95 theses.
      b. Burning of the Papal Bull.
      c. His trial—the Diet of Worms, 1521.
      d. Translation of New Testament.
      e. Later work.

IV. Charles V and the spread of the German Reformation.
   1. Extent of dominions of Charles V.
   2. His failure to crush Lutheranism.
   3. "Reformed Religion" in Germany.
      a. Its appeal to the patriotic.
      b. To the pious.
      c. To the worldly minded.
   4. The Protestants, 1529.
   5. Charles V *versus* Lutheranism: Peace of Augsburg, 1555.
   6. Lutheranism in Scandinavia.

V. The Reformation in Switzerland: Zwingli and Calvin.
   1. Started by Zwingli.
   2. Consummation by Calvin.
   3. Spread of Calvinism.

VI. The English Reformation, 1533-1558.
   1. Henry VIII.
      a. Early loyalty to the Papacy.
      b. Causes of his defiance of the Pope.
   2. His defiance.
      a. Act of Supremacy, 1534.
      b. Suppression of the monasteries.
   3. Progress of the Reformation under Edward VI.
      a. Church rites discontinued.
      b. The *Book of Common Prayer.*
   4. Catholic reaction under Mary.
      a. Marriage with Philip II of Spain.
      b. Persecution of the Protestants.

VII. The Protestant sects.
   1. Extent of Protesantism.
   2. Common features of Protestant sects.
      a. The Bible as authority.
      b. Rejection of monastic system and tradition of the church.
   3. Differences.
   4. Intolerance on the part of the reformers.
   5. Effect of Reformation on morals.

VIII. The Catholic Counter-Reform.
1. Work of the reforming popes.
2. Loyola: The Jesuits.
   a. Schools.
   b. Missions.
   c. Xavier.
3. The Council of Trent, 1545-1563.
4. The Inquisition.

IX. Spain under Philip II, 1556-1598.
1. His accession to the trone.
2. His ideals.
3. Battle of Lepanto, 1571.
4. Annexation of Portugal.

X. The revolt of the Netherlands.
1. Causes.
   a. Conditions in the Netherlands.
   b. Policy of Philip II.
   c. Alva and "The Council of Blood."
2. The revolt.
   a. William of Orange.
   b. Union of Utrecht.
   c. The fighting.

XI. England under Elizabeth.
1. Elizabeth herself.
2. Progress of Protestantism.
3. Persecution of the Catholics.
4. Irish revolts.
5. Imprisonment of Mary.
6. Trouble with Philip II.
   a. Causes of the war.
   b. The "Invincible Armada."

XII. The Huguenot wars in France.
1. The Huguenots.
2. Civil War.
3. Massacre of Saint Bartholemew's Day, 1572.
4. Henry IV.
   a. End of the wars.
   b. Edict of Nantes, 1598.
   c. Improvements.

XIII. The Thirty Years' War.
1. Remote causes.
   a. Religious antagonism.
   b. Political friction.

a. Bohemian revolt.
b. Danish intervention.
c. Edict of Restitution.

3. Gustavus Adolphus or Swedish period.
   a. Reasons for entering the war.
   b. His success and death.
4. Richelieu of France.
   a. Reasons for his entering the war.
5. Treaty of Westphalia, 1648.
   a. Settled religious questions.
   b. Territorial readjustments.
   c. Disruption of Germany.
6. Rise of nternational Law.
7. Rise of European state system.

The teacher should determine in advance the things that should be required of the pupils, dates to be memorized, personages to know or identify, terms to be defined, and maps to be made.

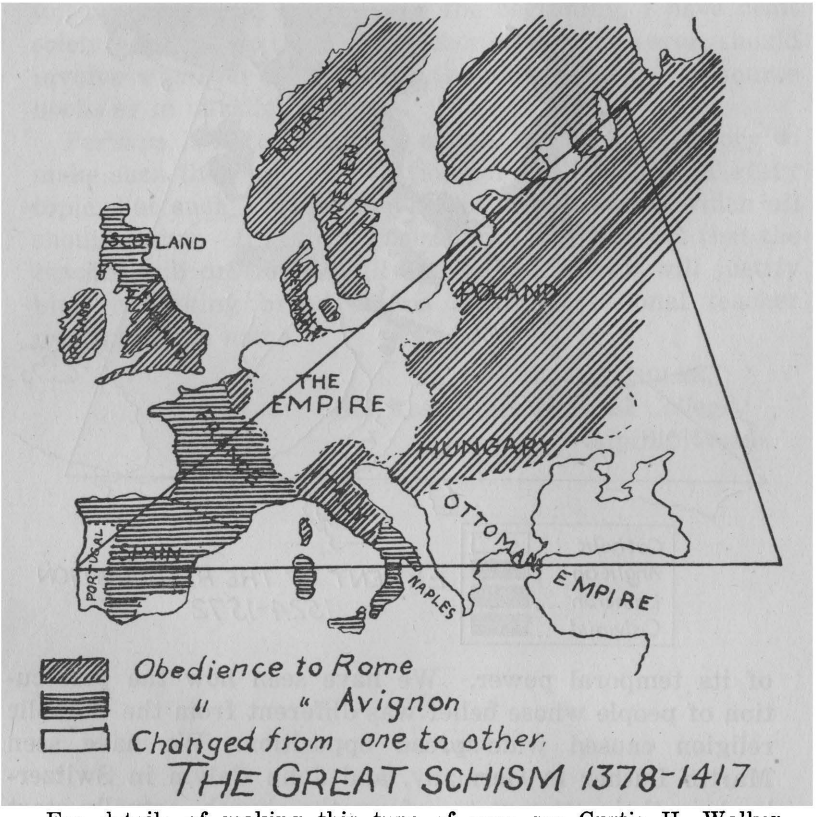
The following lists are suggestive:

a. Dates—events to be memorized.
   1. 1517.
   2. 1555.
   3. 1571.
   4. 1588.
   5. 1598.
   6. 1610.
   7. 1618.
   8. 1648.

b. Personages to know or identify.
   1. Martin Luther.
   2. John Calvin.
   3. Boniface.
   4. Charles V.
   5. Philip II.
   6. Henry VIII.
   7. Edward VI.
   8. Elizabeth.
   9. Ignatius Loyola.
   10. William of Orange.
   11. Duke of Alva.
   12. Richelieu.
   13. Gustavus Adolphus.

c. Terms to be defined:
   1. legates.
   2. temporal power.
   3. clergy.
   4. heretics.
   5. scholastic philosophy.
   6. episcopate.
   7. secularize.
   8. imperial.
   9. international law.

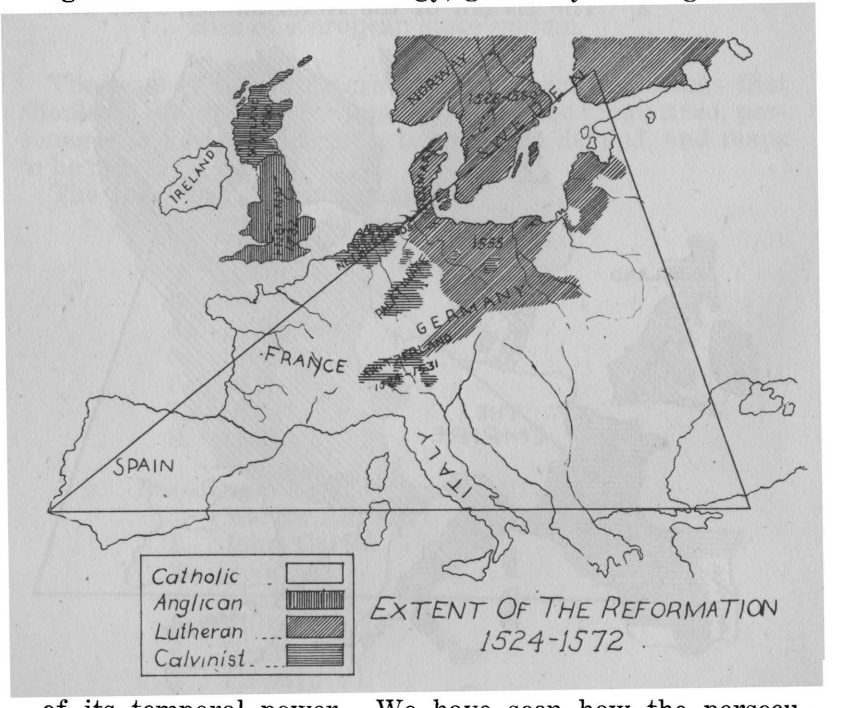
d. Maps to be made.
   1. The Great Schism—1378-1417.
   2. The Extent of the Reformation, 1524-1572.



For details of making this type of map see Curtis H. Walker, "The Technique of the Sketch Map" in *The Texas History Teachers' Bulletin*, November, 1920.

When the lesson has been covered, the pupil is likely to be confused by the mass of facts and details with which he has been dealing. Before the examination, the teacher should summarize the whole subject of the Reformation and Religious Wars in order that the pupils may unify their information, and see its significance. The following summary is suggestive:

"We have now seen how the Papacy, by incurring the enmity of the temporal rulers and through opposition aroused against the vices of the clergy, gradually lost a great deal



of its temporal power. We have seen how the persecution of people whose belief was different from the Catholic religion caused wide-spread opposition. We have seen Martin Luther in Germany, and John Calvin in Switzerland, in their attempt to reform the church, actually start new sects which spread over many other countries. We have noted how Henry VIII, in order to gain his personal ends, started defiance of the Papacy which, under his suc-

cessors, resulted in the establishment of the Anglican Church. Philip II, of Spain, we have seen, in his attempt to extend the Catholic faith and to enforce strict loyalty to Catholicism, lose the Netherlands and meet defeat at the hands of England. Finally, we have seen how the various sects disputing among themselves over their rights brought on a series of wars known as the Thirty Years' War which was settled by the Peace of Westphalia in 1648."

To make sure that the pupils will review the whole topic, organize the information, and master it thoroughly, an examination should be given them before they take up another topic. Of course, as stated in the beginning, I have dealt solely with the textbook. The examination, however, should involve whatever assignments they have had in the source books or in parallel readings.

Perhaps it is too much to expect teachers of history to make such thorough preparation for the teaching of every topic, but such preparation is the goal towards which all should strive. It is by such preparation and effort that the teacher will develop a skill and technic which will justify him in making broad claims as a professional teacher worthy of the name.

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SOME FUNDAMENTALS IN THE TEACHING OF TEXAS HISTORY

The aim in teaching a state history is to give the pupil a vivid and intense realization of his duties and obligations as a citizen to the state in which he lives and to society in general. With such an aim, the pupil will necessarily need to study all the historical and literary material that is available, for it is only in the use of such material that he is able to gain a full appreciation of the heritage he enjoys. But merely giving the historical facts does not afford the pupil a chance of finding his place as a citizen. To encourage and help him do this should be the great objective in history teaching. We believe this objective can not be obtained by the pupil except by giving him a comprehensive knowledge of his own community, and this can be accomplished only through a study of geography correlated with history.

Mr. Bourne has said: "The teacher must be able not only to think intelligently about the subject, he must present matter in a form simple enough to reach the narrow political experience of the child." For this reason state history should be taught in such a way as to cause the child to appreciate his own narrow political field. If the life and government of the home, school, city or town, county, section, state, and nation are closely coördinated and made a part of the child's life, a constructive history program will result. Such a foundation gives the child something to build his knowledge on and ties his own life experiences to historical facts. How is a twelve year old boy or girl to appreciate his responsibility as a future citizen unless history is taught him in terms that are in his sphere of thought? Why should we emphasize citizenship training in the sixth grade or with pupils of this age? When we consider that more than seventy-five per cent of the children of this state never enter the high school, should we not realize how essential it is to make our elementary history curriculum such that it will train pupils in citizenship? Unless they learn the fundamentals of society in

the elementary school they will go out into life dependent on others for the maintenance of our republic.

The home is the place where the child's first experiences occur. His thought radiates from the home, hence, we believe, the logical place for beginning a study of state history is there. If the child can be led to understand the relation of his own home to the life of his community a fine principle will have been established. Class work oftentimes can develop family histories to good advantage. The question of the pupil's original family home, the reasons for coming to this state or section or town, his ideals, beliefs, both religious and political, all these are thought provoking topics and have a tendency to link the personal lives of the pupils to the life around them. Maps of their homes, drawn accurately to a scale of miles, showing the street or highway they live on will aid very materially in showing the children their relation to the community. Such maps and exercises would develop a sense of ownership. "My home" will be the thought and that idea needs to be developed on the part of the child.

The next step in the development should be the school, which occupies a large place in the life of the child. Why go to school? What is the need of such training? Is there any relation between education and citizenship? School life can oftentimes develop a good citizen, or it may, on the other hand, develop a poor one. The right attitude for discipline and the proper recognition of constituted authority are lessons to be learned at school that can not be learned anywhere else during school age. The twelve year old, if normal, can appreciate the fundamentals of right conduct, and the child should understand the relation of school government to city or state government. Maps of the school ground, drawn accurately to a scale of miles, showing the drainage features, the buildings, the playground equipment, trees, shrubbery, streets, and highways will further help the child to see that the school is still another unit of society other than his home, and is in its turn but a part of the whole city and county and state and nation.

The city or town is the next unit for consideration.

Many of our Texas towns and cities have extremely interesting histories, and every child will find something of value to him in his town, regardless of its size. For example, the founding and early life of the community, the business houses of twenty-five years ago, such as saloons, gambling houses, and livery barns, the classes of people that lived there, their customs, habits, thoughts, and lives are all interesting and especially valuable when contrasted to the life of today. If a contrast in the social life then and now is studied it will prove especially helpful. As an example, the following came up in a class under the writer's observation. The pupils were contrasting the early life in the town with that of today and became deeply absorbed in this question: Why did the people in the early days have wire fences, lumber fences or plank fences around their homes when now they have no fences at all, but beautiful lawns instead, together with sidewalks and paved streets? A discussion of a topic of this kind brought out many phases of history, and at the same time developed on the part of the pupils a greater knowledge and appreciation of their own community. Map work should now be extended beyond the home and school yard to the entire town and city, thus giving the child a conception of his place in his community and his responsibility to it.

Many counties in this state also have intensely interesting histories. All of these could be developed to good advantage. In the development of state history the child could be required to write a history of his own county and town or city. The children may interview old settlers, and thus get information that will help them in their problem. The results of all these investigations may be compiled in one history by the class and printed in the papers. Such a project brings about much individual work and a class of work that is wholesome inasmuch as the teacher is leading the child on through his expanding interests. Some of the facts to consider in such a project are: the date the county was organized, frontier days, Indian life, county officers, location and kind of courthouse, leading citizens, etc. One may add interest to the project by gathering old stories and anecdotes told of people. The names of

the various communities and the origins of those names is another subject worth considering. To make the histories more concrete, the children should be required to make a map of their county, showing the various communities, post offices, roads, creeks and rivers, if any. By the time the child has developed the idea of the home, school, town and county as the units that compose a state, he will, it seems to me, have progressed far toward getting a fair conception of the nation as a whole. Such a development is constructive and logical and corresponds to the child's normal growth.

Sectional history is but another step in the development. In our own state we have such an extensive territory that sections in themselves are sufficiently large to study as a unit. In some states of the nation it is doubtful whether such a study or unit would be advantageous. The explorers who first came to the section, the characters connected with it, Indian tribes who inhabited the region, Indian fights that occurred there, first railroads to come through the section, the methods of getting supplies before the railroads came, post roads and the old stage coaches, are topics to be developed in this unit. The immigration movement that brought settlers to the section is a subject that is attracting a great deal of the attention of history students. Just why this immigration in the different decades? A study of crop failures, panics and various other phenomena in the United States, may lead the pupils to a greater appreciation of the nation as a whole and enable them to see why so many changes are continually being wrought in a community. In conclusion a map should be made of the section by the children. This will aid in giving them an appreciation of the relation of their county to the section and cause them to see the magnitude of their state and nation.

During all this time, the children are studying the text. They are getting the early history, the stories connected with it, as well as the literature that has been written on the state. This does not interfere in the least with our plan of local study, but is really indispensable to it. Most of us emphasize the historical facts of our state history and

this is well and good; but does simply teaching the historical facts with no other phase give the child the benefit of objectives which we hope to attain in the teaching of a state history? The history of Texas may be treated under three general heads: early history, later history and the history of the last decade. Early history would include the period of discovery and exploration; period of Spanish and Mexican rule; and finally the Republic. Later history would comprise the following topics: the young state, the civil war, the reconstruction, and the new era. The history of the last decade should be the most interesting part of the work. The economic, political, religious, and industrial questions may be developed in an elementary way. The European War furnishes most excellent materials for projects and problems for history work. For instance, consider these projects: "What Texas did in raising money for war work," or, "The work of the welfare organizations with the American Army." Such projects as these call for individual action and thought on the pupil's part and at the same time help him to approach the main objective in the study of Texas history. Such a treatment of the state's history will develop within the child an appreciation of his state and nation because it will give him a vision of the part he plays in that nation. We believe that such study will give the child a clearer conception of what it means to be a leader in the nation and a better idea of what those men who have wrought great things for the nation's good had to accomplish before they attained their prominence.

There are many methods of presenting such a program of state history. The socialized recitation is by far the most successful. There is a great need to produce more individual action in class work on the part of the child and to reduce the action on the part of the teacher. The socialized recitation meets both needs. Unless this or a similar method is used in class work, it is doubtful whether the real conseciousness of the child is awakened to the subject with all possibilities. Leaders are oftentimes developed in the classes of our public schools. Particularly is this true when individual action on the part of the pupils

is encouraged. At the same time, group action should be developed, because of its value in helping the child to find his place as a future citizen. Much has been said in recent years with reference to placing our subjects on a "life basis." We believe the socialized recitation more nearly places history on that basis than any other.

Another method of presenting Texas history is by dramatization. By dramatizing important events in the history of the state, the child is better able to visualize the incident. If he once takes the part of a character in one of the dramatizations, he will never forget that scene. The fact that he can act his part calls for individual action as well as group action. In preparing the dramas all the children are called into action, and this fact in itself has an educative value. Many incidents may be dramatized, such as: "The grass fight," "The storming of the Alamo," "The runaway scrape," "Santa Anna before Houston at San Jacinto," "The Red Cross in action," etc. A drama of an event such as one above will generally cover as much as forty or fifty pages of the text. Hence, the child has to discriminate and judge the value of certain topics for his scheme. He has to learn the relation of facts and how to correlate them with the scenes he proposes to act. By such an exercise, the child learns that history is not a mass of uninteresting facts, but that it is a story filled with action. Teachers generally claim that dramatizations are the most successful means of developing action on the pupil's part. Certainly they motivate the work intensely, and at the same time cause the pupils to remember the facts better than they otherwise would.

History teaching that does not correlate with geography is poor teaching indeed. It is not enough to teach that certain rivers, mountains and cities are located in certain sections. This is well to know and the pupils will know it if the geography is taught properly. Hence, we believe it necessary that much time be given to the geography of the country. We believe that the child will not be able to appreciate fully the map of the state and nation until he understands the map of his own home or school. If an intensive study is made of the physical features of a small area,

studying in detail every foot of ground that makes up that area, then the child can appreciate larger units. By the developing of the history as we have it outlined above and by the making of maps of each unit, maps that are accurate and drawn to a scale of miles, the child will be able to gain a full conception of the geography with the facts of history.

The development of a school museum is another means of creating live and wholesome interest in the history work. Local specimens may be collected and may prove a source of inspiration to the children. Indian relics, such as arrow heads, tomahawks, pottery and fancy work make an interesting collection for a museum. Many sections of this state are rich in such Indian remains and a little investigation on the part of the teacher and children will bring to light many facts concerning the Indian life in the particular section. Curios from various nations may be collected, relics of our different wars, including the last great war, rare or unusual coins, and specimens of plants and animals may be collected by a class in Texas history. The fact that it is their museum and that they have a part in it is a great incentive to the pupils.

Just where is the teacher to gain the necessary information for such a treatment of state history? There are several ways by which information may be obtained. Old settlers in a town or city can usually give reliable information about the early history of the section. The county and city records, as well as the state archives, are at the teacher's disposal. Then, too, historical quarterlies and magazines, books and other printed matter may be used for this work. The text is merely an outline for the study. It is true that the data gathered from old settlers may not be entirely accurate, but we believe the effort made to develop the history of a county or town will be valuable to the child. Old anecdotes told of the early frontier days are interesting and reveal to the child the life of the people living there at that time. From such anecdotes the child is able to contrast the pioneer life with that of today and can draw his own conclusions. Several counties of the state have organized

county historical societies that have for their purpose the gathering of materials of the early life of their own county. This is a step in the right direction and these counties are to be commended for such work.

PRINCIPAL J. G. FLOWERS,
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THE NEWEST BATTLE OF THE BOOKS

The biggest melee which has yet come off in the conflict now raging over the history textbooks used by the New York public schools is credibly reported to have taken place last Sunday night in the office of David Hischfield, Commissioner of Accounts, who has been charged with the task of investigating the books and reporting on them. Mr. Hirshfield, after reading a book a day for weeks, it seems, had grown weary of his task and had gone off leaving all the volumes under question in his office. Night fell and the histories woke.

"Lord, how these investigtors maul us!" said one, rubbing his bruises. "What did I do? Left Nathan Hale out. Of course I also left out Plymouth Rock and Peter Stuyvesant's Wooden Leg and Washington's Cherry Tree and Lincoln's Pig in the Mudhole. And now what do I get? All the monument-makers are after me on account of my indignity to the Rock; and all the artificial-limb crowd on account of my neglect of the Leg. The members of the Society for The-Truth-the-Whole-Truth-and-Nothing-but-the-Truth abuse me for leaving out the Tree. The Hard Road enthusiasts say I have taken away their credit by letting it be forgotten how bad the highways used to be before they did their work. Now as to Nathan Hale——"

"All I did," broke in another volume, "was to call John Hancock a smuggler. What taught me? The Eighteenth Amendment. Here I saw everybody—even teetolalers—glorying in the name of Bootlegger and Hip-Flask Fellow and I thought I could bring the Revolution up to date by showing that Hancock and the Boston merchants looked at some things in a very modern way. But now I find—"

"I made my break," said a third, "during the late war when we were the allies of Britain and blood was thicker than water and all the hands were across the sea. I merely said that the British soldiers who marched up Bunker Hill were brave men or they would never have dared to face Our Boys with such—"

But here certain antiquated textbooks lying in a corner burst out with torrents of abuse, shouting "Anglophiles!" and "Radicals!" and "Internationalists!" and "Pacifists!" and such neat arguments.

"You fellows all talk with a brogue," said the Bunker Hill heretic in a cutting tone.

"It sounds Teutonic to me," snapped the harrier of Hancock.

"Hell hath no fury like a textbook scorned," retorted the Omitter of Nathan Hale. "I know what's tne matter with you. You used to have everything your own way, and now you hear the younger generation knocking at the door."

Here a few—a very few—books of real authority which had by some mistake got into the Commissioner's office tried to interpose, and pointed out that the textbooks were behaving very foolishly on both sides. But it was too late. The shindy was on. The books with Nathan Hale chapters took out of them tried to brain the books which lacked them. The Friends of British Bravery at Bunker Hill sent their most poisoned arrows into the ranks of the Hundred-and-two Percenters. Between the Pros and Cons of Hancock flew dumdum bullets by the ton. Bindings cracked and covers flew. Torn pages filled the air. It was morning before victory perched upon the tattered banners of . . . (*deleted by the censor*).—*The Nation,* January 25, 1922.

BOOK REVIEW

World History by Hutton Webster, Ph.D., D. C. Heath & Co., New York, 1921. Pp. xxxi-755.

The World War has brought us to a realization that our period of isolation is over. For sometime our international lawyers and other students of international affairs have known that our connection with world affairs is to be a vital force in history. The economists have recognized the relationship between Europe and America in finances, and that is about the extent of their recognition. Historians have realized in a vague way that as history is somewhat orderly in its development, so it is necessary to study European history, more particularly to find the origins of our institutions. The War has taught us many things we have not known before, and it also revealed the amazing lack of knowledge of even primary history of Europe. Partly as a result of this, and partly as a symptom of our interest, many books have been written having to do with world affairs since the war ended. Professor Webster's book is meant to fill that demand in both phases.

The purposes of this book, as Professor Webster tells us in the preface, is to present a survey of human progress rather than a chronological outline of events. It is intended for high schools, particularly for students who have only one year of history. Therefore, in a general way, it is to take the place of all other history in the high school. It is not to be supposed, however, that Professor Webster would suggest the use of the plan outlined in his book in schools where it is possible to have more than one year in history. The purpose of the book is carried out, as it does present a survey of human progress from the very earliest times until its publication day.

Students of history might differ as to the emphasis to be put upon some of the topics discussed, but little objection could be made to the topics themselves. Beginning with prehistoric times, every subject generally discussed by the historians is taken up, though the author does not intend

to offer any new material, only a new presentation of the subjects. He passes rapidly over prehistoric times and the orient, giving Greece and Rome little more notice. The Middle Ages is covered in a little less than a hundred pages, while the Renaissance, Reformation, Counter Reformation, and the Religious Wars, are disposed of in thirty-eight pages. Two hundred seventy-eight pages are used to get us down to the year 1600. Two chapters are devoted to the seventeenth and eighteenth centuries, one to the ancient regime and one to Revolutionary and Napoleonic Era, making 407 pages for the history of the world to 1815. The remainder of the book, three hundred forty-eight pages, deals with Nineteenth and early Twentieth Century Europe and America, including the Geat War.

It seems to this writer that it is difficult to adapt this book to use in the high schools. The better organized secondary schools usually have a four year course in history, and it would not be suitable there; the poorly organized schools which might need a one year course in history would present the difficulty of pupils inadequately prepared for study of world history. This, however, is not the fault of the book. A more serious fault, it seems to me, is that the early history of the world is treated with such brevity as to make those periods seem negligible.

The book is excellently prepared for the student. It includes a complete table of contents, topically arranged, a carefully selected list of illustrations, maps and plates, a full bibliography, arranged according to historical periods, a table of events and dates, and a complete index with pronouncing vocabulary. The bibliography is intended to aid the teacher in suggesting additional work where in his judgment the plan of Professor Webster does not cover each field as the teacher would wish to cover it.

The mechanical arrangement of the book is entirely satisfactory. The binding is good, the paper standard, and the main topics printed in full in black type, and margin heading for minor points.

A. K. CHRISTIAN.

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